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... THE ...

CONVERTED CATHOLIC

MONTHLY.

JAMES A. O'CONNOR,

PUBLISHER.

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CHRIST'S MISSION BUILDING.

142 West Twenty-first St., New York.
JAMES A. O'CONNOR, Pastor.

CHRIST'S MISSION DEBT.

Christ's Mission is a home where Roman Catholic priests can find a refuge when they leave the Roman Church, and where they can learn the Christian way of life as taught in God's Word, and be fitted for useful careers. It has been the privilege of Rev. James A. O'Connor, the Pastor of the Mission, to lovingly welcome fifty such priests out of the Roman Catholic Church and help them to a better life. The Mission is a door that leads from Romanism to Protestant Christianity, and every priest who comes to it can enter throughthat door with the certainty that a cheerful welcome awaits him.

It is a privilege and a pleasure to welcome priests to Christ's Mission, but there are attendant cares and responsibilities of which those outside the Mission circle know nothing. The difficulties of a work of this kind are many. One great obstacle to its progress is the debt on the Mission building—$7,000.

Several friends have promised to contribute towards the payment of this amount, and if other friends will do what they can, in large or small sums, the whole debt can be paid this year. Its payment would be a great help to the Mission.

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XIV. DECEMBER, 1897. No. 12

EDITORIAL NOTES AND COMMENTS.

ONE of our dear friends, a brother minister, said after reading of the conversion of the Jesuit in our last issue: "It is hazardous to refer to such cases publicly. There is danger that the enemy will become alarmed, and you know what are the sentiments of the Jesuits toward you and the priests whom you receive and help out of the Roman Church. They would spirit away every one of them if they could, using every means in their power to accomplish their ends; and you know what their power is. The greatest caution is necessary in such a work as yours."

We assured our friend that we endeavor to exercise all care in the conduct of the work, and that in the case in question the converted Jesuit was in safe hands, where his former associates could not reach him. We have received another letter from this converted Jesuit, but we shall not publish it now, for recent events have shown us that our brother's warning was not in vain. But our trust is in the Lord our God, who has wonderfully protected the work of Christ's Mission and enabled it to proceed on its course of earnest endeavor to win souls for Him whose Name it bears. Truly can we say with Samuel, when the Israelites overcame the Philistines and he erected the stone of help, Ebenezer, "Hitherto hath the Lord helped us." The blessing of God has been upon the work from its beginning, and the seed sown in the name of Christ has produced much fruit. His promises are abundant and sure, and upon Him we rely for the continuance of the work, laboring in season and out of season, with the co-operation of the friends whom He directs to share in the work. There have been many such friends in the past, and their labor has not been in vain, for as Mr. Needham says in his letter, much good has been done. To God be all the glory, and to the good friends of this work be all the credit.

Let us Give Thinks unto the Lord.

As the year 1897 draws to a close we ask our readers to unite with us in giving thanks to God for His loving kindness and tender mercy, His forbearance, His goodness and love during the year. Amid many trials, difficulties and shortcomings He has been our Rock of defence, and in Him who is our Peace we have found rest. May this be the portion of all our readers is our earnest prayer.

The Converted Catholic for 1898.

The next issue of this magazine (January, 1898) begins the Fifteenth Volume. When the first number was issued in October, 1883, there was not a periodical in the United States that advocated the conversion of the Roman Catholics, priests and people, though many Protestant journals took occasion now and again to say that the Pope and his Church were no better than they should be. THE CONVERTED CATHOLIC started out to do both, and for fourteen years it has not faltered in the good work. It is for others to say how it has succeeded. We thank Mr. Needham for his letter, and we ask our friends to read it and then renew their subscriptions, and help Christ's Mission as best they can.

Bound Volume for 1897.

The bound volume of THE CONVERTED CATHOLIC for this year will be ready soon after this issue is in the hands of our readers; price bound in cloth, $1.50; in paper covers, $1.00.

Like the preceding volumes, it will be found very useful for the library. As a work of reference on subjects of contemporary interest relating to the Roman Church and the conversion of Catholics it is unique. It is besides a religious magazine that will be helpful to every Christian to grow in grace and in the knowledge of God, and it points the way to all who seek salvation.

Priests and Papal Infallibility.

Referring to the article in the last issue of THE CONVERTED CATHOLIC, "The Pope's Power Over Doctrine," the New York *Observer*, Nov. 11, 1897, says:

The New York *Freeman's Journal* endeavors to show a Protestant editor his error as to the meaning of the Roman Catholic decree of infallibility. The editor claimed that according to the decree, "the Pope is personally infallible in declaring what is divine revelation as to faith and morals." "That cannot be seen in the decree," says the *Freeman's Journal*, "because it is not there. The decree teaches that the Pope is officially infallible. It says: 'The Roman Pontiff, when speaking *ex cathedra*—that is, when in his discharge of the office of pastor and teacher of all Christians.' That is, when he speaks officially. Infallibility is of the office, not of the person, just as the authority of a civil judge is official, not personal. There is a great difference between a judge on the bench and a judge off the bench. In the first case his decision binds; in the second it does not. This illustration will enable the doctor [Buckley of the *Christian Advocate*] to understand what the decree means when it refers to the Roman Pontiff as speaking *ex cathedra*." Not quite so much so as our contemporary suggests, we should say. The judge may or may not be fallible. His decision may not bind. A higher court may reverse his judgment. The Pope's decrees are binding on all good Catholics, and are claimed to be infallible, which, if the word means anything, means without error.

The subject could be discussed forever without coming to anything definite. The Pope is "officially infallible" when he wears his tiara, and sits upon his throne; when he wears a skull cap and sits on a stool he is not infallible. When his mind is clear and he talks Latin to the whole world he is "officially infallible;" when he suffers twitches of pain from the toothache, lumbago, or catarrh of the stomach, and uses strong language appropriate to the occasion, he is not infallible. Faugh!

It is waste of time for Protestant editors to enter into a discussion with Roman Catholic priests, who do not believe the doctrines imposed upon them, who have only contempt for these doctrines, but would not dare to say so lest they should be cast out into the cold world. There is not an honest and intelligent Roman Catholic priest in the United States who believes in the infallibility of the Pope.

No "Christ Church" for Romans.

Roman Catholic churches everywhere are named after some "saint," that is, some dead person who is supposed to be now in heaven, and by his or her intercession helps to keep things in running order in the organization here below. There is not in all the world a Roman Catholic Church bearing the name of the Founder of Christianity. Many years ago there was such a church in New York, but it was changed from "Christ Church" to "St. James's." Why the change was made is explained in a letter to the New York *Tribune*, November 15, 1897, written by Rev. John J. Kean, the present pastor of St. James's, who says: "Christ Church was the name of the old church in Ann street when the Catholics bought it from the Protestants, and they kept the old familiar name while worshiping there; but we know it is a very unusual name for a Catholic Church, so they invoked for their new home and temple the name and protection of "St. James the Apostle."

Father Kean says further that it was the intention to continue the name of "Christ Church," and it was so called in the Roman Catholic periodical of the year 1836, but it was so "unusual," for the Romans to worship in a church of that name, it was discontinued. He does not give as a reason the significant fact that if the title had been retained the people who worshiped there might inquire about Christ and wish to worship Him in spirit and in truth. It would be very inconvenient for a Roman Catholic priest to explain why his church should be called after the Saviour, but the names St. James, St. Mary, St. Patrick, etc., are self explanatory. The Roman Church condemns itself in this exclusion of Christ. It is not the Church of the living God, but of dead "saints," and its followers are spiritually dead.

All Agree With Cleary.

The mandate of Archbishop Cleary, of Kingston, Canada, which we publish this month, is the true doctrine of the Roman Catholic Church regarding Protestant marriages. The Church of Rome does not recognize them in any country where it has its own way. They are illegal or illicit unions, according to circumstances, and the children of such marriages are illegitimate. The Protestant ministers and press of Canada have spoken in unmeasured terms of condemnation of this horrible doctrine, this insult to the best people in that country and every country of the world. The Toronto *Sentinel*, Nov. 18, says:

That Archbishop Cleary's recent mandate was based upon sound Roman Catholic doctrine, the comments of his fellow ecclesiastics of the Roman communion amply attest. Some of them mildly criticized his judgmeut in promulgating the dogma of the Church in the way that he did, but none of them disagreed with him in the interpretation of the law as it was laid down in the mandate. The principle of non-recognition of marriages celebrated outside the Church is too widely recognized and firmly established in Roman Catholic countries for any member of the priesthood to question the doctrine of the notorious mandate.

Some of the bishops and priests in this country say the mandate was "inopportune," but they do not deny that such is the law of the Church. The New York *Catholic Review*, November 20, styles it "the edifying pastoral on Christian marriage by the Most Rev. Archbishop of Kingston."

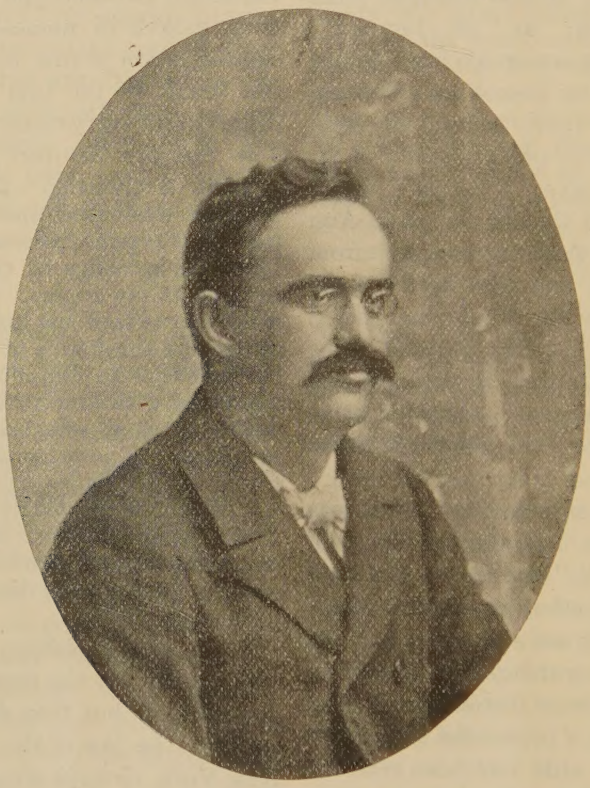
RENEWAL OF SUBSCRIPTIONS.

Nine-tenths of the subscriptions to THE CONVERTED CATHOLIC expire with this number. We hope all our present subscribers will renew for next year. With their co-operation we shall endeavor by faith, prayer and work to make it better than ever. Please renew your subscriptions promptly.

PICTURES IN THE CONVERTED CATHOLIC.

DURING the last few years there have been many pictures in this magazine, especially of priests who have left the Roman Catholic Church, and this feature shall be maintained in future volumes. We would like to publish pictures of Cardinal Gibbons, Archbishop Ireland and Archbishop Corrigan if they were converted, or even as they are if their features were not so homely. They are not good looking men, indeed they are positively ugly, and we would not like to shock our readers by such caricatures of humanity. The ugliest man in the United States is Archbishop Katzer, of Milwaukee. Hitherto in the annals of the Roman Catholic Church the late Archbishop Kenrick, of Baltimore, was the ugliest man, but he was a beauty compared with Archbishop Katzer.

All the priests who have visited Christ's Mission seeking light and desiring to know the truth have been good-looking men, like the gentleman whose picture appears on this page, and who speaks for himself in the closing article on his religious experiences at the Northfield Conference for Bible Study last August. Mr. Stark is not married, and he says he has no notion of exchanging single blessedness for double perplexity.



REV. E. D. STARK.

CONVERTED PRIESTS WHO ARE NOT MARRIED.

Of the former priests whose pictures have appeared in this magazine only words of praise can be said. Dr. Paul Pollach is practising medicine in Chicago, where his eminent ability is recognized and appreciated. He is also

engaged in Christian work, giving his time to free dispensary work in two missions for the unfortunate, the homeless, the outcasts, and the worthy poor who cannot pay for medical attendance.

Dr. Vanoli, whose pictures, "As He Was" when he came to Christ's Mission in his foreign ecclesiastical garb, and "As He Is" in his citizen's dress, appeared in the issue for December, 1895, is studying medicine and expects to graduate next year. It may be said, in passing, that neither of these former priests are married, notwithstanding the sarcasm of the Jesuits and their allies that priests leave the Roman Church only for the purpose of entering upon that holy estate. Father Ferrando, the Spanish priest who was at Christ's Mission in 1895, and is now a missionary in Venezuela, is also a bachelor.

Nevertheless the Jesuits repeat to their deluded victims that Dr. Martin Luther started the work of the Reformation for the sole purpose of getting a wife. Of course they do not explain that Luther began his great work in 1517, and did not get married until 1525. They have said that Professor Bunkofer, the learned German priest whose letter of renunciation of Romanism is published in this issue, withdrew from the Roman Church in order to get married. This led such a great paper as the London *Times* to remark that "inasmuch as Dr. Bunkofer has reached the mature age of fifty-eight, it must be allowed on all hands that he has exhibited no very indecent haste to enter into the holy estate of matrimony."

But the Jesuits will continue to deceive the world. They said when Father Addis, the Brompton Oratory priest of London, and editor of the "Catholic Dictionary," withdrew from the Roman Church and returned to the Anglican Church, that he also only wanted to get married.

Father Charbonnel's Conversion.

ONE of the most distinguished priests of Paris has written the following letter to the Cardinal Archbishop of that city:

PARIS, October 14, 1897.

YOUR EMINENCE:—When I gave my life to the Church in the ardent sincerity of my youth, I intended to give my life to God.

But long and sad experiences have thoroughly convinced me that to serve the Church, or rather the men who among us pretend to govern it, is not to serve God at all.

Henceforth I can not without a feeling of self-reproach too painful to be borne keep up an appearance of union with an ecclesiastical organization which makes religion to consist in administrative skill, a domineering power, a means of intellectual and social oppression, a system of intolerance, and not a prayer, an elevation of the heart, a seeking after the divine ideal, a moral support, a principle of love and brotherhood; in a word, which makes religion a miserable affair of human Policy and no longer a Faith.

In the free loyalty of my conscience and for the peace of my soul I feel bound to inform your Eminence that I am no longer one of your clergy, and I no longer belong to your Church.

Accept my salutations, etc.

VICTOR CHARBONNEL.

Father Charbonnel was a leader in the movement to hold a great Catholic Congress at the Paris Exposition in 1900. Now that he has renounced the Roman Church and withdrawn from the priesthood the project for a congress will doubtless collapse. All the honest and intelligent priests of Rome are leaving the Church. The politicians, like Gibbons, Ireland, McGlynn, etc., and the superstitious and vicious, remain in Rome.

EXPERIENCES OF A CATHOLIC PRIEST AT NORTHFIELD.

BY REV. E. D. STARK.

III.

THE doctrine which a man professes becomes the principle of action, and action constitutes life. There are elevated and degrading doctrines, certain and uncertain doctrines, doctrines which are false, and others which are true.

What have I to say about Protestantism after my experience at the Bible Conference at Northfield this year? Has the teaching there convinced me of its being a certain, a true, an elevated and elevating doctrine?

One of the most remarkable discourses I heard at Northfield was delivered by the Rev. G. Campbell Morgan, of London, towards the close of the conference, on the text (Luke viii., 45), "Who touched me?" The preacher brought the question home to the conscience of each individual in that higher sense in which religion must be defined as the real and personal intercourse of the soul with Him, who is the way, the truth and the life (John xiv., 6). In other words, we were asked by the servant of the Lord if the teaching which our mind had been imbued with during those memorable days had led us to that sublime meeting with Christ, in which the intellect submits to Him and His Word as the truth; in which the heart accepts His life and grace as its own spiritual life, that from henceforth the whole being may walk His way in fellowship and service. My answer, together with that of hundreds present, was in the affirmative. When in response to the minister's appeal we arose that night we could, without hesitation, testify that we had touched not only the hem of His garments, but some of us His feet like Mary Magdalene (Luke vii., 37), others His wounds like Thomas (John xx., 25); and others again had been permitted to lean on His bosom like John (John xiii., 23).

How could anyone doubt then that a doctrine which directs to Him who is the truth, the way and the life can be anything but a certain, a true, an elevated and elevating doctrine.

But it is not only certainty, not only elevation, not even that mysterious power drawing us nearer to Jesus which has to characterize His doctrines as such. There have also been philosophical systems which have gloried, and to a certain extent rightly, in the aforesaid qualities, and the law of the Old Testament has been a "pedagogue leading men to Christ."

But evangelical doctrine must needs possess marks that cannot be equalled by any human teaching, that is, it must be a supernatural doctrine.

The most serious objection which the Church of Rome raises against Protestantism in all its different ramifications is the one that Protestant doctrine destroys the supernatural in the Christian religion, and has become not only historically, but logically, the forerunner of rationalism and naturalism. The very fact, say Romanists, that Protestantism allows the interpretation of the Scriptures by individual reason stamps it as a rationalistic system. Undoubtedly there have been tendencies in mod ern Protestantism which partly justify this accusation. The so-called higher critics among Protestant professors in England as well as Germany illustrate the fact; witness, David Freidrich Strauss' book with the provoking title, Are we yet Christians? But I should judge that the evangelical teaching preserves its supernatural character as long as the Bible is accepted in all its parts and as a whole as a divinely inspired book, and is interpreted not by

reason, but *by itself*, although by means of reason which, however, has the pledge of its being illuminated by the Spirit of God. The apparent disunion among the different Protestant denominations is about the only argument by which Romanists attempt to overthrow this basis of evangelical teaching. As if there was any unity among themselves. We heed the adage of St. Augustine, *In necessariis unitas*—"In essentials unity!" And what is the essence of all religion if not, as already stated, the personal and real intercourse of God and man and the means by which such intercourse is effected.

Regarding this latter question, there was, however, but one voice in Northfield, and it was like the voice of many waters, because the multitude assembled there was great, and they had come, as on the first Pentecost, from every quarter of the globe, and were living under many different forms of church government. All those Baptists, Episcopalians, Lutherans, Methodists, Congregationalists, Presbyterians, etc., confessed as with one voice, "All have sinned and come short of the glory of God. Being justified freely by His grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in His blood to declare His righteousness for the remission of sins that are past through the forbearance of God that he might be just and the justifier of him which believeth in Jesus" (Rom. iii., 23). The divine inspiration of the Bible, conviction of sin, justification through faith in the atoning power of Christ's blood, fellowship and service through the indwelling and the assistance of the Spirit were the chapters of evangelical doctrine which united all men and names in the peace of Christ at Northfield. If this is not supernaturalism, where can it be found in this world!

I have spoken of the evangelical doctrine as being supernatural in its source. The same can be said as to its methods and practical results. Those who have had an opportunity to observe Roman Catholic teaching and life during the last twenty-five years, will agree with me that only during this period has the doctrine of the person and work of the Holy Ghost become the dominant feature of Catholic theological literature, while before that time it had been utterly neglected. Books like Manning's Inner Mission of the Holy Ghost, and Scheeben's Glories of Divine Grace do not date back further, and the same doctrine is hardly ever touched upon or expounded in the pulpit. It is too difficult a subject, those Roman teachers and authors say. Of the Northfield conference it must be said that the doctrine of the Holy Spirit and of His activity in and through the soul of the redeemed was the keynote to every lecture and address. A greater contrast can hardly be conceived than that between Romanist missionaries roaring and thundering in their introductory discourses on mortal sin, hell, sacrilegious confessions, etc., and the gentle preachers at Northfield—gentle is not meant as synonymous with sugar-coated, because they were thoroughly in earnest, sometimes even severe. Those gentle preachers taught us that the regenerate are born of the Spirit (John iii., 5), whereas the unregenerate have not the Spirit (Jude 10); that believers are sanctified by the Spirit (I Cor. vi., 11), are led by the Spirit (Rom. viii., 14 , strengthened by the Spirit (Eph. iii., 16), mortify their sins by the Spirit (Rom. viii. 13), live in the Spirit (Gal. v., 25), have access to God by the Spirit (Eph. ii., 18), pray and sing in Spirit (1 Cor. xiv., 15). In short, they preached of the supernatural life of the Christian as proceeding from its principle, the Holy Ghost, and unfolded

its mysteries and beauties into such a perspective that the colorless and dark negative of unregenerated and sinful life lost all chances to develope and become fixed. Those addresses at Northfield resounded from the first page to the last with that passage from the Gospel of St. John (iv., 24): "God is a Spirit; and they that worship Him, must worship in spirit and in truth."

But the final judgment of every theory is in its results, or, to express it in a concrete manner, evangelical doctrine, in order to be a supernatural doctrine, must produce the spiritual man, the Christian. From what I have written previously the reader knows that I believe that I had met with the Christian before I ever wandered upon the peaceful hills of Northfield. There, however, I did not only meet with this supernatural being and shake hands, but I was also taken into the intimacy of his inner life. Like St. Paul to the Corinthians (I Cor. xiv., 10), he opened his heart to me confessing—"By the grace of God I am what I am, and His grace which was bestowed upon me was not in vain." Some who were there could say, "Years ago I was an infidel, now I believe; formerly I was impious, now I pray; then a slave of impurity and drink, now a freeman governing my lower instincts and sober; once a thief, now anxious to repair whatever wrong I did." How was it done? How was it possible? "Not that we are sufficient of ourselves," they would continue, "to think anything as of ourselves, but our sufficiency is of God" (II Cor. iii., 5). "For it is God which worketh in us both to will and to do" (Philip. ii., 13).

One of those converted men led a meeting on the "Round Top" and introduced the story of his conversion and of many others whom he styled "bums of New York slums," with a song, the refrain of which was, "Oh! it is wonderful, very, very wonderful!" He was right. Such a change in the corrupt nature is so wonderful that it can only be supernatural.

There was yet another type of Christians at Northfield whom I may designate the St. John type, while the class just mentioned is better represented by the surprising conversion of a man like St. Paul. When we speak of St. John we think of one with a pure heart ready to love God whenever called to His love, and with an eagle's eye adapted to look into the sun of divine mysteries. I made the acquaintance of such an one during my sojourn at Northfield. *Nomina sunt odiosa*—but some will recognize this Christian gentleman if I describe his figure as having a striking resemblance to that of Mr. Gladstone: and he is surely his equal in erudition and character. This friend of God wrote me but the other day: "A child of God must walk by faith and be helped again and again as by almost visible supernatural agency, for the world is becoming more and more materialistic and God-denying." Does this not sound as if taken from one of St. John's epistles?

The supernatural in life and doctrine was impressed upon and experienced by me at Northfield as never before in my life. This is my testimony. Christianity is not altogether dead, and God is propitious to-day as he was yesterday. I thank Him, that after almost two years of isolation and anxiety, He has inspired me to approach Him again and to touch in faith the hem of His garment, and to look up into His divine countenance. With the deepest gratitude I can say, "Thanks be to God."

—

The Gladstonian figure at the Northfield Conference to which Mr. Stark refers, is not applicable to Mr. Moody, who is of a different build, but to Rev. Dr. W. J. Erdman, of Germantown, Pa.

THREE PICTURES.

BY REV. G. CAMPBELL MORGAN, LONDON.

NO progress can be made in Christian life until we are in a right attitude before God. Three passages from the New Testament may serve to illustrate how progress is made in the Christian life, condition and attitude being right. To begin with, let us look at Luke x., verses 38–42.

"Now as they went on their way, He entered into a certain village, and a certain woman named Martha received Him into her house. And she had a sister called Mary, who also sat at the Lord's feet, and heard His word. But Martha was cumbered about much, serving; and she came up to Him, and said, Lord, dost Thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things; but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her." That is the first picture we look at. We will take the others in order. I look upon them as dissolving views, one of them melting into the second, and the second into the third. Though they are entirely three distinct pictures, you will see a close connection between the deep underlying truths in each of them. They are closely knit to each other by the philosophy of love that underlies them, the attitude taken before the Master and the results produced in the circumstances of every day.

FIRST PICTURE.

This first picture is a beautiful one. It is one of the brightest spots in the life of the beloved Master. He never had a home of His own, but He had a home of friendship, one of those places into which He could go and fling off for the time being all the restraint which is proper and necessary to one who is engaged in such public ministry as He was engaged in. I suppose every one has some home in addition to his own home, where he can be quite at home and feel there is no need for keeping up appearances, for the eyes that look on us and the hearts that welcome us are the eyes and hearts of love. In the home at Bethany Jesus had such a place as that first picture. On one of those occasions He went there in the midst of His public ministry, and stayed just a little while for fellowship and rest among those that loved Him so perfectly. I am interested in looking at the two women presented to our view.

We must be right in seeing this picture or we shall miss the points of those that are to succeed it. What sort of a woman is Martha? A keen, biting northeast sort of woman; just the woman to keep the house perfectly straight in every detail; one of those women, if you cross the threshold of her dwelling, you would have been afraid to sit down lest you would get one of those things on the back of the chair crooked; a great, bustling woman, always eager to do for everybody, excepting for herself; forgetful of her own personality in her desire to do something for some one else. Martha is just that kind of woman; and when Jesus came she ran out into that place at the the back of the house to get the supper. Not a single thing must be left undone; everything must be there, and she is so eager about it, coming in and out of the little guest-chamber, where the Master is sitting, hurrying here and there with this one thought in her heart, that the Lord must have her best; nothing must be left unturned to give Him comfort.

Grand woman! But what is Mary doing?

Well, now, some people say Mary sat at His feet and learned there. Now, that is half the truth, and only half. You must not miss a little word out of your Bible story or you will miss the point. Look at verse No. 39: "She had a sister called Mary, which also sat at Jesus' feet and heard His word." Martha owned the house. Lazarus is around somewhere, and Mary is introduced as Martha's sister. Mary does not seem to have a separate individuality at first. "She had a sister called Mary," but see what Mary's position is. She also sat. "Also." What does that mean? I give it to you as a problem. Think it out out at your leisure. I will give you the explanation now, but I defy you to find any other solution that is satisfactory. She, too, has taken her share in the service of the house before she sat at the Master's feet. There is no other explanation of it. Why say "also," if she had not done something else? I am going to defend Mary from the ordinary attack that she went straight in and sat down and did nothing. It was the other part of her life. She loved her Lord, she had taken some part in the ministry of the house, and then sat at Jesus' feet and heard His word.

Now look at Martha. You would have done just what she did if you had not learned Mary's secret. Do not be angry with her. She is cumbered, growing fretful, and her service is getting too much for her; she cannot get things done as well as she would like them done; she cannot get through as much as she hoped to get through; there are so many things to be put just right. And, being fretful and tired, she goes wrong herself. If at first she is cumbered, the next thing she feels cross with Mary. "Mary is sitting there, and I am so busy getting the supper. What right has she down there when I am so busy?" The third thing, she gets cross with Jesus, and she goes right in and says: "Dost not Thou care that my sister has left me to serve?" Cumbered in her own spirit, angry with her sister, reflecting upon her Master, and putting the blame on Him of her weariness. Dear soul, how she loved and wanted that supper to be all that it ought to be, but she had forgotten that service was only acceptable as it is filled with communion with the Lord! Oh, the multitudes of people in Martha's condition to-day! They love Christ with passionate devotion; they are willing to serve from morning to night, from day to day and from year to year; and yet they get so tired in it. We cannot overtake our work, we cannot do all we want to do, and then we begin to grumble at people who sit at Jesus' feet, and even to say: "Master, do not you care?"

That is the first picture of sunshine in the home. Lazarus, Martha, Mary and Jesus loving them all. Martha is busy; Mary has been busy, too, and is sitting at His feet; Martha, getting upset and worried, is getting a twist in her disposition because there is so much to do. That's the picture.

THE SECOND PICTURE.

Now the next is the eleventh chapter of John. The scene is all changed in that little home, and the sunshine has gone and the darkness has settled upon it. Prosperity has given way to the bitterest adversity in their hearts and experiences; the brightness and gladness are banished, and they are right down under the deepest, darkest cloud of sorrow that ever settled on their home. We have left the sunshine, and here we are in the thick sorrow, and what sorrow this was! I have no need to read this chapter, you know it so well, but think what had happened.

Lazarus is ill, and Jesus is not there. He was there, but He is now away, and they send after Him and tell Him their brother is ill. The news reached Him away, and He did not hurry; He stayed just where He was. "Now, Jesus loved Martha and her sister and Lazarus. When He had heard, therefore, that he was sick He abode two days still in the same place where He was." To me those verses are the most wonderful in the story. Oh, how often the Lord does so with you! Even when we cry after Him in some sorrow He does not come, but always right in front of it when He does not come, we have "Jesus loved," but stayed where He was. But how it added to their sorrow! Lazarus dying; Christ not coming, and at last Lazarus is dead and in the tomb, and yet the Master has not come. Darkness and sorrow have come over the home but a little while ago so full of sunshine and beauty.

What about these two women? "Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary sat still in the house." What a contrast! How do you account for it? Let me ask you the question, which would you have done—sit still or go out to meet Him? Christ is coming at last. Lazarus is dead, but He is coming, coming, coming. What will you do? Run out to meet Him? I am inclined to think that the vast majority of us would say: "Let us go and meet Him." But see how it works out. There is Martha running to meet Him and saying: "Lord, if Thou hadst been here, my brother had not died." He understood that. In that word there was almost the accent of rebuke and reproach. "If Thou hadst been here, my brother had not died." But how graciously He deals with her. He comes to her in her argumentative state, and with His own argument teaches her He is the resurrection and the life. He is the master of the thing that fills her heart with dread, and patiently He deals with her. Was not that beautiful? Where is Mary? In the house. What happened? She went her way, and called Mary, her sister secretly, saying: "The Master is come, and calleth for thee." Of course He had called for her. There is no doubt it was a commission, although it is not chronicled. Christ had said to her, "Fetch Mary," and she went and quietly said: "The Master wants you, Mary."

"As soon as she heard that she arose quickly, and came unto Him. Now, Jesus was not yet come into the town, but was in that place where Martha met Him. Then when Mary was come where Jesus was, and saw Him, she fell down at His feet saying unto Him: "Lord, if Thou hadst been here, my brother had not died." That's what Martha said. Yes, but what effect did it produce upon Him when Mary said it? "When Jesus, therefore, saw her weeping, and the Jews also weeping, which came with her, He groaned in the spirit and was troubled," and then we have in verse 35 two words, "Jesus wept." Choicest gem in all the book so far as the revelation of Christ is concerned. Martha gets His teaching. Mary gets His tears. Martha said exactly what Mary said. When Mary said it what a difference!

Which do you think, beloved, was the better thing—to run after Him and get His teaching, or wait till sent for and get His tears? I think I know which you would rather have when sorrow is on the home. You would rather have His tears than His teaching, bright and luminous as it is with resurrection glory, and I think Mary got to deeper depths in the heart of God when she came than Martha, because she drew His tears of deepest sympathy with her sorrow. Why did Jesus weep? Because Lazarus died? No. He is

going to call him back for a definite purpose. He knows that bereavement has broken the heart of those two sisters, and though He is going to heal it, He sympathizes with their pain and His heart goes out in their sorrow. Every wounded heart that belongs to a child of God, the Master is going to heal by and by, yet He suffers with you in the wounding and enters by tears with you in the sacrament of your sorrow. And so He wept when those women wept. Which was the better thing —to sit still in the house till sent for, or, like Martha, run out of it and meet Him?

The teaching of this second picture is this: Instead of trying to get out of my circumstances of trial, the better thing is to sit still till God calls me out. Here is the lesson we should learn, but perhaps cannot until we have been through some baptism of sorrow like this. There is something better than trying to be delivered from pain and sorrow, and that is to abide in it because it is the will of God until He shall call us out. This is the second picture.

THE LAST OF THE THREE PICTURES.

Now, the last picture is in the twelfth of John. It seems as though we must come into the presence of this picture with muffled voice. I cannot do justice to it, but the Holy Ghost will.

It is in the first seven verses. That is my third picture. It is the same home, the same people in it, but, my! what a change there is there! Let us get the humanness as well as the divinity out of it. Look at those people. What are they doing? Sitting at the table. A lovely place for us men to sit at. But Martha served. Do not miss that. She is doing what she did before—getting supper ready. She is bustling about with such things in her earnestness, but she has lost her grumbling. Mary is at the old business again, only with deeper depths than before. Martha gets all through the business with smiles all the time. I remember in the early days of the Salvation Army movement in England, when they were training the cadets, they had this motto: "Stick to it and keep smiling." Martha is no less busy than she used to be, but she is busy, and at rest and peace. She is not cumbered with her business nor angry with Mary, and is not reflecting on Jesus Christ. She had learned something in the day of sorrow and darkness. It has not altered her power to serve, but the matter and the manner of her service.

What about Mary? I tell you this is lovely, this picture of Mary. If you have carefully studied the last few days of our Lord's life upon the earth you have noticed how He was a lonely man, and how no single one of His disciples —I say it deliberately—ever entered for a single moment into sympathy with His passion and His sufferings as it overshadowed His own life. Take the story of these last six days and our Lord's journey to Jerusalem, and you will find that it is an awful picture. Oh, lonely Son of God, without a single heart to come into sympathy with Thy passion for human souls! A handful of disciples were wrangling as to who was the biggest man. But there was one soul that saw the Cross—Mary. Never forget it, you men, it was a woman that saw the Cross and went into the shadow of it with Christ, as it was a woman who became the first preacher of the Resurrection when He came back again. Do not forget these things.

But what happened? Christ has come and is on His way to Jerusalem, and there He sits. Judas is there, the financial secretary, looking after himself. He looks on his Master—what does he see? Nothing, nothing. He never saw Christ. Peter is there, and James and John, and I would like you not to miss this; at that first supper

where Martha got so very much upset she had Christ as the guest, but I think it is most likely this last time she had the twelve with Him, and she gets through managing the thirteen now, but only one before. When Christ comes in and sits at that board Mary looks at Him, and with that deep intuition that is only born of the highest and the holiest love she sees what no one else sees, that on His heart is the shadow of a great sorrow. Now, put yourself in Mary's place. What is she thinking about? "What can I do! Can I do anything that will let Him see that I know something of His pain? Can I go into the darkness with Him and share in that sorrow?" And when love does this kind of thing it is always extravagant. She went and got a pound of spikenard ointment and brought it, and in her heart she said: "I will give Him this; it is the choicest thing I can get hold of, and I want to pour it out on Him and show Him there is nothing I keep back from Him;" and she goes and anoints His feet with this ointment and wipes His feet with her hair.

I can fancy the woman saying: "He knows I can see His sorrow and pain." But what about Judas? Jesus said: "Let her alone, for my burying she hath done this." Nobody else understood this. Judas said: "What an awful waste!" The Master said that "nothing can be wasted that love pours upon me, because love enters into my suffering sorrow," and that is what it meant. This woman has got beyond past experience as she has borne His sorrow and anointed Him, as He said, to His burying.

That is the third picture. What a wonderful picture it is! You have had the picture of sunshine, of sorrow, and the picture of fellowship with His sufferings. The golden link that makes these three pictures one is found in three words in each Scripture passage describing them at "His feet." There is the key of the situation.

One practical lesson. In this busy age, with its action, and oftentimes, its ungodly competition, men and women, you must, whatever else comes or goes, you must find time to sit at the feet of Jesus. Oh Marthas, cease your serving, and get ten minutes with your Lord. Get to Him while the sun shines, before the sorrow breaks upon you, so that when the sorrow comes, you will be able to sit still in the house until He calls you forth, and through that deep lesson you will come to the highest realm of Christian life, that of seeing His pain and entering into it with Him in some measure. Oh, may He teach us His own lessons about the strength, and sweetness, and beauty that may come to us all as we sit at His feet and learn of Him.

Deluded Perverts to Rome.

Americans generally do not sympathize with or respect the Protestants who turn away from Christ and close the Bible to kneel to the statues of St. Mary and St. Patrick. They usually say there is something wrong with them. "Don't go into that hole," said Carlyle to Aubrey De Vere when the latter announced his intention to "go over to Rome." De Vere tells the story in his recently published "Reminiscenses." He found Romanism a hole filled with dead men's bones and noxious superstitions, but once in, he did not know how to get out. That is the condition of many Protestants who are spiritually blind when they enter the Roman hole. They do not know how to get out. We have had letters and visits from many of these deluded ones, and their condition is truly pitiable. They could curse the Paulists and Jesuits for having deceived them, but we tell them it is better to pray than to curse, and endeavor to lead them back to Christ the Saviour.

General Sherman's Religion.

ROMISH history states that General William T. Sherman, who, next to General Grant, occupied a foremost place during the civil war (1861–65) and became the general of the United States army when General Grant was elected President, died in the faith of Rome. The statement is not true. This magazine has repeatedly exposed this falsehood since General Sherman's death in 1891. He was unconscious when the family called in a priest, who sprinkled him with water and anointed him with oil and then declared he was a good Catholic. If the old soldier were conscious he would have ordered that priest out of his presence, as Mr. James G. Blaine did Cardinal Gibbons when the latter called upon the great statesman on his deathbed. Mr. Blaine had been brought up a Roman Catholic by his mother, who was of that faith, but he became a Protestant in his early manhood and died in that faith.

We refer to the Roman Catholic lie about General Sherman at this time because we are pleased to see a daily paper like the New York *Sun* clearly setting forth the facts. In its issue of November 7, 1897, in answer to the query of a correspondent, that paper said:

A year or so before his death Gen. Sherman said, in an article in the *North American Review:* "I am not and can never be a Roman Catholic." Nothing between that publication and his death indicated that he had become a Roman Catholic. His family are Roman Catholics. Lieut. Fitch, his son-in-law, said in so many words that the General did not die a Roman Catholic. During his last illness a Roman Catholic priest was called in to administer the rites of his Church; the General was unconscious at the time. The Rev. Thomas Sherman, S. J., the General's eldest son, was quoted afterwards as saying that his father was a Roman Catholic all his life. The General was never received consciously into the Roman Catholic Church.

Nothing better could be expected of the Jesuit. General Sherman was a great soldier and an honorable man. When the son became a Jesuit he trampled under foot truth, honor and justice. He is a degenerate son who befouls the memory of his father by such a lie as this Jesuit priest uttered. But that is the nature of the Jesuit. Foul calumny, base falsehood, deception, trickery, cunning—these are the characteristics of the Jesuit, and they are illustrated in the career of Father "Tom" Sherman. It is a disgrace to the Grand Army of the Republic that they should allow such a man to make orations on patriotism, etc., at their meetings, as they have frequently done. The Jesuit Sherman does not fittingly represent the noble general.

General Sherman would have been nominated and elected President of the United States but for the fact that his wife and children were Roman Catholics. This connection has operated also against the General's brother, John Sherman, the present secretary of state in President McKinley's cabinet. For the last twenty years John Sherman has persistently sought the nomination to the Presidency from the Republican party, of which he has been a conspicuous member, but he was unavailable on account of his brother's Roman Catholic affiliations. Truly the Shermans had good reason to loathe the Roman Catholic Church. General Sherman's wife was a Miss Ewing of Ohio, a distinguished family in that state. Some of the Ewings became Protestants, like Mr. Blaine, who was related to them through his mother, a Gillespie. But the Shermans, Ewings and Blaines, though Protestants, always kept in touch with their Roman Catholic relatives, and this affiliation was one of the reasons why they were not wholly trusted by the American people.

Old Blaine's "Religion."

Mr. James G. Blaine's father, Ephraim Blaine, was a leading citizen of Washington County, Pennsylvania. He was a Protestant, but he had married a Roman Catholic and allowed his children to be brought up in their mother's faith. Like the Shermans he found that this operated against him when he ran for office in his county. His opponent declared that Blaine was a Roman Catholic, and the rumor found circulation in all parts of the country. In those days, seventy years ago, no Roman Catholic could be elected to office in Pennsylvania, which was largely settled by Irish Presbyterians and German Protestants.

The story was not true, but Ephraim Blaine knew that if he could not offset it by a counter statement he had no chance of being elected. Though a Protestant, and presumably a Presbyterian, he was not a church member, and was rarely seen at any religious assembly. Before election, however, he acknowledged his "religion" so far as to attend service in the local Presbyterian church a few times, but the tide was too strong against him and he could not pull against it in this way. In looking around for help he called on his wife's parish priest, a Father Hughes.

"Why don't you tell the people you are not a Catholic?" said Hughes.

"I have done so," said Mr. Blaine, dolefully, "but the people will not believe me. I have told them I am a Protestant, and I have gone to church a few times, but it's no use."

"Are you a member of the presbyterian Church?" asked the priest.

"No," said Blaine, earnestly, "and I don't intend to be, though my father was a good church member.

"Well," said the priest, "I sympathize with you, Mr. Blaine, but I cannot see how I can help you."

"I thought," replied the office-seeker, "if you would say that I am not a member of your church it would counteract the lies of my enemies."

"All right," said the priest, "I'll do so with pleasure." Whereupon he wrote the following testimonial:

"This is to certify that Mr. Ephraim Blaine is not a member of the Roman Catholic Church, and in my opinion is not fit to be a member of any Church.

"PATRICK HUGHES,
"Parish Priest."

Mr. Blaine was so pleased with this certificate of his religious standing that he circulated it broadcast in the county and was elected by a large majority.

THE PRESENT BLAINES ALL PROTESTANTS.

Within the last few years another incident has occurred which shows how deep is the aversion of the uncompromising Protestant members of the Blaine family to the Roman Church. Mr. James G. Blaine, Jr., son of the great statesman, was secretly married a few years ago to an estimable Catholic lady, a daughter of Colonel Nevins, of Ohio. Archbishop Corrigan gave the young couple a dispensation, as young Blaine was a Protestant, and the marriage ceremony was performed by Father "Tom" Ducey, the well-known pastor of St. Leo's Roman Catholic Church, New York. When the marriage was made public the elder Blaine was very indignant, and he wrote a scathing letter to Father Ducey in which he arraigned Corrigan and the whole Roman machine for "creeping" into his family in this manner.

Young Blaine's allowance was cut off, and after a child was born the couple separated and Mrs. Blaine obtained a divorce for abandonment. She afterward married the famous surgeon, Dr. William T. Bull, of New York, and presumably is now a Protestant.

Power of the Priests to Forgive Sins.

THERE is no doctrine of the Roman Catholic Church more clearly defined than that of priestly absolution. Every man, good or bad, who has been ordained a priest has power to forgive sins. That is the dogmatic teaching of the Church, and any one who will not believe it is as much a heretic and infidel as a scoffer at papal infallibility. Intelligent Roman Catholics who mingle in Protestant society do not like to be told this. They know priests too well to believe that such men are endowed with this divine power. Accordingly they will declare to their Protestant friends that priests have not the power to forgive sins; they only "pronounce" that sins are forgiven after due confession and contrition. This is true especially of Catholic young women. Now let one of those intelligent Catholic young ladies tell a priest that she does not believe he has the power to forgive sins, and this is what will happen. She goes to confession to him, and after reciting the catalogue of her sins, says:

"I have told you all my sins, father, and I want absolution, but I must confess to you I really do not believe you have the power to forgive my sins."

"What's that?" says the priest from the dark recesses of the confessional.

"I do not believe you have the power to forgive the sins I have just told you," replies the penitent.

"Why could I not forgive your sins as well as another's," says the priest.

"Oh, I mean you have not power to forgive any sins."

"Who told you that?" asks the father confessor sharply.

"I have heard it from some of my friends," answers the penitent a little frightened.

"What friends—are they Catholics?" demands the priest, his anger rising.

"N—o," replies the penitent more frightened.

"Oh, I thought so," says the priest, mockingly. "You are a nice young lady who has been educated in the public schools, and of course you associate with Protestants, who have put these notions into your head."

"But I have heard many Catholics say the same, father, and I have read in the New Testament that God alone can forgive sins."

"But I am the priest of God, and at my ordination I received power to forgive sins. What do you say to that?"

"Nothing, father," answers the young lady diplomatically.

"Then you believe I have the power?"

"I don't know, father;" she replies, hoping this ambiguous answer will enable her to escape further catechising.

"Well, if you don't know that I have power to forgive sins, why did you come to confession to me?"

"I want absolution, father," again diplomatically.

"But I cannot give you absolution unless you believe in my power to forgive sins. I will ask you one more question. Do you believe that I as a priest sitting in the confessional have the power to forgive sins?"

"I believe you can declare my sins forgiven, but that God alone possesses the power to forgive. He says so in the Testament." The young lady is American born, and she shows some spirit as she thus answers.

"That is an evasive answer," says the priest. "You are not in a condition to receive absolution. I will put you off for a week. Then if you are in a better disposition—you have not the right disposition now—I will hear your confession. Meantime say the rosary three times a day."

"Will you give me absolution then?"

"No," answers the priest; "not un-

less you believe in my power to forgive your sins. It is absurd of you to come to the confessional doubting that power. It is a sin against the Church which declares that the priest has power to pronounce sentence like a judge on the bench. You are not fit to receive absolution." And the priest endeavors to assert the dignity of his office by waving the penitent away.

"But, father," pleads the girl, "I am truly sorry for my sins, sorry from the bottom of my heart, and I want to be forgiven now."

"It's no use discussing the matter further," says the priest. "I will not talk any more to you in the confessional. You come to my house and I will instruct you." And he dismisses the young lady by closing the slide in the confessional.

If she knows the priest well, she will not go to his house or see him privately. St. Alphonsus Liguori, the great Roman theologian and Doctor of the Church, utters fearful warnings against such private communication outside the confessional. There is great danger, he says, in such intercourse, even in the confessional, where the conversation is carried on through a grating or screen. And if she declines his invitation, which every intelligent, respectable girl does nowadays when priests are so shaky in their own faith and of rather indifferent morals, the truth she has learned that God alone can forgive sins will abide with her and she will confess to Him.

Catholics Dot No Read the Bible.

Intelligent Roman Catholics, and especially the few Protestants who have become Romanists, indignantly resent the charge that they are not allowed to read the Bible, even their own version. "We read what we please," they say, "and no bishop or priest would presume to dictate to us." Softly, good friends. You go to confession to a priest and tell him you read the Bible every day, and this is what will happen. (We know whereof we speak, for as the saying is, we have been there.)

Priest.—"Why do you read the Bible?"

Penitent.—"Because I like to read it. You know it is the Word of God."

"What Bible do you read?"

"Our own version, father, the Douay Bible."

"Do you read the Protestant Bible?"

"Sometimes, and I see very little difference between them."

"Don't you know it is a sin to read that Bible?"

"No, father."

"Then why did you mention it in your confession? Don't you know the Council of Trent forbids the reading of the Bible?"

"I have heard so, father, but I don't see any harm in it."

"Well, you must be careful in reading it. You had better read your prayer book and say the rosary. I will give you absolution this time, but in your next confession you must tell whether you read the Bible. There is danger to your faith in reading that book. All the heresies in the Church have been caused by reading the Bible, and you are in danger of losing your soul if you continue the practice. Now remember, I warn you, and I will give you as a penance to say the rosary seven times, and the prayers of St. Bridget fifteen times. If you should be tempted to read the Bible again, recite the seven dolors of the Blessed Virgin and ask her to help you. You should not read the Bible at all. There are enough good Catholic books if you are fond of reading. Now make an act of contrition for all your sins with a firm purpose of amendment, and especially regarding the reading of the Bible."

The Roman Catholic is thus discouraged and the warning against the Bible is heeded. We have taken the mildest form of expostulation that a priest would use in presenting this case, which is not an imaginary one. Not one Romanist in ten thousand ever reads the Bible.

THE BIBLE FORBIDDEN.

Many priests even in this country will not give absolution to persons who regularly read the Bible. But it is comforting to know that if such persons continue to read it prayerfully they will not need the absolution of a human being, but will go to the great High Priest, Jesus the Son of God, who alone has power on earth to forgive sins. In purely Roman Catholic countries the Bible must be delivered to the priest before the penitent is absolved. The Council of Trent, which is the law of the Roman Church, declared:

"It is manifest from experience that if the Bible translated into the vulgar tongue be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it. But if any one shall have the presumption to read or possess it without written permission [from bishop or inquisitor] he shall not receive absolution until he shall deliver up such Bible to the bishop."

We are well aware of the fact that such a law, though unrepealed—for Rome never changes for the better—is ignored by all intelligent Catholics, and that Cardinal Gibbons preached a sermon eulogistic of the Bible; and that Leo XIII. published an encyclical on the Bible, commending its study to priests. Nevertheless the fact remains that there is scarcely any demand for Catholic Bibles in the book stores, that few Roman Catholics ever read it—and this includes Protestants who join the Roman Church, and that practically it is a closed, forbidden book to the followers of the Pope.

Roman View of Marriage.

The following letter was written by a French priest last October to one of his parishioners whose daughter was engaged to a Protestant young man. The brutal letter is a faithful exposition of Roman Catholic teaching regarding mixed marriages:

MADAME:—I have just learned that, in spite of my advice, you have consented to give your daughter to a Protestant, and that it is even contemplated to have this *false marriage* performed by a Protestant minister.

It is my duty as your priest, madame, to warn you of the crime which you are about to commit against God, and of the scandal you are going to give your family and the township of Capelle.

By giving your consent to this *concubinage* you render yourself unworthy to receive the sacraments of Penance and the Eucharist.

If your daughter was of age she alone would be guilty, but she is still only a child whom you ought to keep in the right way, and if you consent to this *illegitimate union*, you madame, with her, will incur the curse of God.

By this *coupling*, to which you are going to consent, you, of your own free will, cast discord into and *dishonor* upon your family forever.

If you do not know by whom the so-called Protestant religion was founded, I will tell you. Protestantism had for its first ministers Luther and Calvin, two concubinary blackguards, false to their oaths to God, two insulters of our Lord Jesus Christ.

If your daughter will not obey you and is determined to follow her lover, you have the right, and it is your duty, to shut her up in a house of correction till she attains her majority.

[Signed] HENRY LELEUX,
Priest of Escarmain and Capelle, Diocese of Cambrai.

True Roman Doctrine.

We have written much on the false doctrine of the Roman Catholic Church, and many Catholics have turned away from it to accept the truth of the doctrine of Christ. This is the purpose of this magazine—to lead these people out of darkness and falsehood into light and truth. We have not said much about the true doctrine of the Church of Rome because there is so little of it. When Roman Catholics attempt to explain the distinctive doctrines of their Church, they resort to evasion and, like Cardinal Gibbons in his books, endeavor to minimize the difference between them and the teaching of the New Testament. Thus in referring to the axiom, "There is no salvation outside the Roman Catholic Church," the Paulist Fathers say the *soul* of the Church is meant. What is the soul of the Church—is it the inner life, the spirit of Christ? If so, then the Roman Catholic authorities have burned at the stake many persons whose spiritual lives were most exalted, whose souls were filled with the spirit of Christ. The countless victims of the Inquisition who worshiped God in spirit and in truth, and amid the flames that devoured their bodies committed their souls to God, but could not bend the knee to papal superstitions, testify that in their cases no distinction between soul and body was recognized by Rome's agents. The Paulists, who pose as "American" priests, are no less zealous in upholding the true doctrines of the Roman Church than were the priests of the Inquisition, but they would utterly fail in their "missions to Protestants" if they did not resort to evasion and metaphysical quibbling. They deceive only those who are spiritually blind, who close the Bible and call upon the Virgin Mary and St. Patrick for intercession.

Another true doctrine of the Roman Church is that heretics (Protestants) have no real religion, and that when they use the name of God or Christ (even though it be in prayer) they blaspheme. The editor of the New York *Independent* takes note of this in one of his bright notes in the issue of that paper for November 18, 1897. The occasion was the statement of Father Phelan, of St. Louis, editor of the *Western Watchman*, who said in a recent issue of his paper:

"It is not possible for an agnostic, an infidel, a Protestant or a pagan to speak of God without uttering words of blasphemy."

After quoting this specimen of true Roman Catholic doctrine, the *Independent* merely says: "God forgive him!" This is adding insult to injury. Father Phelan does not want Dr. Ward to pray for him, for such prayers are blasphemy and will surely bring a curse upon Phelan.

We may say in passing that Father Phelan is the holy Roman Catholic priest who said in his paper last year that the editor of this magazine had been judicially declared a lunatic and was at that time an inmate of an asylum for the insane. With much self complacency he added: "We said fifteen years ago that the poor man (O'Connor) was out of his head, and now we know we were right." Father Phelan is one of the most aggressive priests of St. Louis, and besides being owner and editor of a truly orthodox Roman Catholic paper, he is in charge of a parish where he officiates for the salvation of the souls of the people by giving them absolution for their sins. He knows how it is himself to need absolution for lying. But he is a great and good Roman Catholic priest who preaches the true doctrine of "the Church," as it is taught by all sound Roman Catholic theologians from the Pope down.

ROMAN CATHOLICS FORBIDDEN INTERCOURSE WITH PROTESTANTS.

THE following Pastoral letter issued by Archbishop Cleary, of Kingston, Canada, has created a sensation. The occasion that called it forth was the marriage of two Protestants in the Congregational Church of Kingston, at which a Roman Catholic friend of the parties was bridesmaid. This excited Cleary's wrath, and he lays down the law of his church as follows:

"We have been much grieved, and the conscience of our Catholic people has been shocked by a gross scandal which took place in this, our metropolitan city, quite recently, and which, indeed, was the occasion of our addressing you this pastoral letter of instruction on the sacredness of matrimony as a sacrament of grace instituted by our divine Lord for the sanctification of the family and the regeneration of society. A marriage was to be performed here according to announcement on a certain day. The contracting parties are non-Catholics, members of some little sect. The place where the contract was to be celebrated is known as the church of that sect. The preacher who pronounced the form of contract is likewise an adherent of that sect, so, also, the majority of the spectators. Throughout the ceremony, from beginning to end, there was no reference whatever to the sacrament of matrimony nor to the supernatural graces it communicates from the Redeemer's wounds to the souls entering wedlock.

"Every word, every act, all the circumstances were in accord with the creed or profession of those who took part in the ceremony, that the marriage of two Christians is not a sacrament; that our Lord Jesus Christ did not attach to it any sacramental grace; that it is a mere secular contract, not a whit more sacred than the marriage of any two heathen.

"If it be only a secular or worldly engagement, there seems to be no reason why a church should be selected as the place of its celebration rather than the City Hall or the Opera House. Moreover, if marriage is not a sacrament, it is rescindable by the authority of the State, in like manner as every other worldly contract is subject to the civil power for the regulation of its conditions of validity, and consequently may be dissolved by the same power whensoever the gentlemen representing the State have found, or fancy they have found, sufficient cause for this dissolution.

"If non-Catholics are satisfied with a mere secular contract of marriage, we will not quarrel with them on the subject. We have neither the right nor the power to force the gifts of God upon them. But it is the right and the indispensable duty of the rulers of the Catholic Church to prevent her children from taking part in any proceeding that conflicts with their Catholic faith, and degrades what they believe to be a sacrament instituted by our Lord Jesus Christ for the sanctification of the souls of men.

"It is deplorable that any Catholic should assist at a ceremony which robs Christian marriage of its sacramental character, thereby bringing it down to the level of a market bargain, and making it rescindable, thus opening wide the door for adulterous concubinage. By such an act he dishonors the allholy Redeemer of the world, who is the author of every sacrament and of all grace. It is still more deplorable, and more heinously criminal before God and men, that a Catholic lady should not only assist as spectator at such a scene, but should dress herself up as one of the

actresses in the drama, and parade herself on the platform as one of the principal performers.

"Let not those who went to that house of unbelief for the purpose of witnessing the spectacle, try to excuse themselves from the charge of criminal participation, on the ground that they took no active part in the act, and desired only to amuse themselves, as they would at a theatre. Their voluntary presence at the scenic entertainment was of itself a participation in the act, and was manifestly an insult to the holy faith they profess.

"Whosoever goes to a theatre to witness what he knows to be a performance offensive to his natural feelings, or the credit of his family, is chargeable with impropriety, although he is merely a spectator. In fact, our code of criminal law rigidly maintains this principle of participation in crime by voluntarily assisting at the performance of the evil deed. We nowise blame non-Catholics in this matter, they act in conformity with their conscience; but we do blame and condemn the weak-minded Catholic who knowingly and willingly belittles "the great sacrament," as St. Paul designates matrimony, and by so doing belittles Jesus Christ and his Holy Church.

"There is another irregularity that sometimes is practiced by luke-warm Catholics. They take a fancy to enter into non-Catholic Churches in order to assist at what is called 'a service for the dead,' which all non-Catholics as well as Catholics in these countries know and proclaim to be of no service to the dead. Here again we attribute no blame to those who, through ignorance of the Christian religion, disbelieve the revealed doctrines of purgatory and intercessory prayer and the communion of saints. We must, however, reprehend with all authority those Catholics who show so little respect for themselves and their religion as to participate in a performance of this kind directly at variance with Christian dogmas.

"The doctrine of a middle state, wherein holy souls that have passed away from us to God's peace and charity, are perfectly purified before admission to the abode of heavenly glory, 'into which nothing defiled shall enter'; likewise the doctrine of relief being given to those suffering saints by our pious suffrage through the holy mass, and supplicatory prayer and fasting and alms deeds, and other good works; moreover, the ninth article of the Apostles' Creed, affirming the 'communion of saints'; all these cardinal truths of Christianity so salutary to our deceased friends, and so sweet and solacing to the living, are excluded most distinctly and pertinaciously from that cold, dry, heartless, and unmeaning ceremony, paraded before the world as 'a service for the dead.'

"Wherefore, having invoked the Almighty God, we hereby declare, with all the authority of the church vested in us as Archbishop of Kingston and your chief pastor, that any Catholic in our metropolitan city or diocese, who shall henceforth presume to enter any non-Catholic edifice to assist at what is termed 'a marriage service,' or 'a service for the dead,' even though he shall not take active part in the performance, renders himself guilty of mortal sin, by dishonoring the religion of his baptism and defying the laws of Holy Church, and giving public scandal before society, and we further reserve to ourself alone the power to absolve from this heinous crime.

"This pastoral instruction, with its mandate, shall be read, and its several parts familiarly explained by each priest to his congregation, as soon as may be convenient after its reception.

"JAMES VINCENT CLEARY,
"*Archbishop of Kingston.*"

SACERDOS VAGABUNDUS; OR, THE TRAMP PRIEST.

BY REV. J. H. O'BRIEN, FORMERLY VICAR-GENERAL OF THE ROMAN CATHOLIC DIOCESE OF FORT WAYNE, INDIANA.

XXV.

THE REMEDY.

THE evils which we have enumerated in the preceding chapters are not as some, no doubt, will say, vain imaginations originating in the sick brain of some disappointed priest. They have an existence, and however well they have been hitherto concealed, we take some pride in asserting that we are the first to draw the curtain aside and expose them to whom it may concern; not in order to gain notoriety for ourselves, or to injure the Church of which we are a priest, but as a physician who diagnoses the disease and makes known the nature of the sickness before he prescribes a remedy; so have we with sincerity and candor shown the bishops the evils resulting from their present system of discipline, and the canker that is destroying the life of the priesthood.

Our readers who have thus far patiently gone with us will look for some suggestions as to the remedy for these evils. But, as there are patients who prefer death to the amputation of a mortified member of the body by a surgeon, so will our unworthy bishops rather let the Church sink into corruption than heed the warning and follow the sensible advice which would save the Church by curtailing their arbitrary powers. Nevertheless, we suggest some remedies.

The unworthy, inefficient and tyrannical bishops should first be disposed of. A vote of the clergy on active duty in each diocese should be taken in such a manner that one may not know how the other votes, and if the bishop of the diocese shall receive a majority of the votes cast, he should be continued and sustained in his office; if he does not receive a majority he should immediately resign, lay aside his purple, and with it his pride, and go to work like any other priest. By a second vote the priests should elect a priest to act as administrator until a new bishop is appointed, as shall be shown hereafter. When this is done, let the senior archbishop or bishop, of those who have been endorsed by the vote of confidence, call together all the bishops and administrators, and being assembled in council let them first pray for God's grace and the direction of the Holy Spirit in the great work which is before them. Their first solemn decree should be an acceptance of the resignations o the unindorsed bishops, or the deposition of such of them as may refuse to resign. The Fathers of the Council may then proceed to form and promulgate a rational code of disciplinary laws suitable for the government of the Church in this country.

The first subject, as being the most important, taken into consideration by the Fathers should be a method for appointing bishops to the vacant Sees.

We suggest the following: The clergy of the diocese should come together, and by secret ballot choose three priests as candidates for the Episcopal office. No one who had not served at least ten years in active missionary duty should be mentioned as a candidate, and college professors, presidents or members of religious communities should be subject to the same rule. The candidates should be men of known piety and learning, and recognized for their abilities as church builders and faithful laborers in Christ's vineyard. Any one to whom the least suspicion of money grabbing or avarice can be at-

tached should not be thought of in connection with this great sacred office.

Venerable age should be considered as favorable; for surely he who has grown gray in the service, and is without censure, is preferable to inexperienced youth.

No foreigner or convert should be proposed. When the priests have made their selection, the senior or dean of the diocese should forward the names of those elected to the archbishop of the province, who, at a convenient time, should assemble all his suffragan bishops, and together they should diligently inquire into the character and abilities of the clergymen elected. Then they should classify the candidates as follows: *dignus*, *dignior*, *dignissimus*, [worthy, more worthy, most worthy], and let them so represent matters to Rome, that he who is called *dignissimus* may be appointed bishop, whilst he who is *dignior* should be appointed vicar general, and he who is *dignus*, dean of the diocese, and the two latter should be as immovable in their office as the bishop himself. Thus will the diocese be governed by three excellent men.

As the very life of the Church depends upon the men who govern it, the Fathers of the Council should spend much thought and solicitude on this point.

Secondly. The next important subject for the consideration of the Fathers of this Council should be the forming of a plan or law for the holding of church property.

The following is suggested: That the bishop, vicar general, dean, pastor, and five laymen elected annually by the pewholders of each congregation, be formed into a body corporate by act of their State Legislature, giving them the legal control and title of the property, and that a lay member of this board be treasurer, and another lay member secretary; that the consent of a majority of the members of the board be required in all transactions involving the expenditure of any amount of money upwards of fifty dollars annually, and that a printed statement of the financial condition of the property belonging to the congregation, with the income and expenditures, be placed semi-annually in the pews of the Church.

We have seen this plan tried and it has succeeded so well in one church that we think it is the only one of all the rich congregations in America which is entirely free from debt and from all financial and moral troubles.

Thirdly. The Council should consider he necessity of providing laws for the control of colleges and seminaries, and the education of candidates for the priesthood.

It is too bad that the instruction of our students in the English language is so neglected. The last four years of their course in the seminary are given entirely to the study of philosophy and theology in the Latin tongue. Hence comes it that priests are found who, though very well instructed in these sciences, are yet incapable of correctly writing a simple letter in their own language. How often have our ears tingled at the blunders and grammatical errors made by Doctors of Divinity in their discourses. The Bible, too, should be better studied by candidates than it has heretofore been. Every student for the priesthood should be compelled to go through what is commonly called a business or commercial course; and if he should also learn some light trade or profession, such as telegraphy, bookkeeping, printing, etc., it would be well for him and the Church; for in case he showed no signs of a vocation for the clerical state, the faculty would have less scruple in dismissing him, since they would be returning a good layman to the world and preventing the Church

from numbering amongst its clergy one who very likely would turn out to be a scandalous priest. At present, when a theological student is expelled, a worthless scamp is let loose, who remains all his life a burden on his relatives, if he has any, and a disgrace to the college and Church that gave him a useless education.

Students in the seminaries should be provided with plenty of good, substantial food. The system of starving and disgusting them with nasty, ill-cooked victuals, while the boys are yet growing, is just what gives the stomach that craving for stimulants which too often in after life makes drunkards of them.

Fourthly. Something should be done in regard to the building of costly church edifices without the forethought of the means by which the money to pay for them is to be secured, or the wholesome fear of the sheriff in the distance. Bishop's palaces and the fine residences of priests should be sold, and the money used to pay off church debts.

Fifthly. The venerable Fathers should consider the feasibility of promulgating the decrees of the Council of Trent and introducing as much as practicable the Canon law that governs the Church in the Catholic Countries of Europe. There may be objections against this, perhaps sound and reasonable ones, but we confess that we cannot see any. We *know* that this country is more Christian than France, Spain or Italy. We speak from personal observation made while in these countries, and we attribute this to our system of public education.

Priests should be appointed pastors after a competitive examination, and when their lives and works have shown them worthy; and then they should not be removable *ad nutum episcopi* (at the nod of the bishop), but only after a just, fair, and impartial trial in the court of the *Judices causarum* (judges of the cases), and for this reason the *Judices causarum* should be entirely independent of the pastor or bishop; and to this end we suggest that the *Judices causarum* for each diocese should be chosen from the clergy of a neighboring diocese.

Sixthly. The Fathers of the Council should give the affairs of religious orders a thorough investigation, and with the severest discipline set them to rights. All their dispensations that are not absolutely necessary should be canceled. The numerous abuses that for years have crept into their communities should be expunged. The members should be made to understand that they must live according to their vows and rules, or leave this country. All excuses of privileges and precedents, customs and traditions that are not strictly in accordance with the spirit and letter of their rule, should once and forever cease.

There is no man so bad as a bad monk. All the schisms, heresies and scandals of the Church originated in the brains of monks, and were by monks carried into effect. It will certainly now be a difficult task for the Fathers to put our American monks back into their place, since they are so bold in their worldly wealth. But God will assist the Council to devise some means to stem the tide of their licentious lives and humble their devilish pride. Indeed, it comes to this: if the monks are not kept within the monastic bounds, we need go no further, but here bid farewell to Catholicity in America.

Under the name "Monks" we include and mean Jesuits, Redemptorists, Dominicans, etc., and members of all religious communities. We have neither time nor patience to give each of them their petty distinctions. If they live in a community, according to rule, and have taken vows, we repeat it, they should be compelled to observe their vows and rules. They cannot be re-

ligious and secular at the same time.

Seventhly. As Rome is far away and often difficult to reach, the Fathers should propose that a Papal Delegate with extraordinary powers should reside in this country. This would prevent each bishop from being Pope in his own diocese, as is now the case. One Pope is sufficient for us, and we will be content with him, if he sends to represent him here a prelate holding sufficient authority to keep the pride and ambition of our bishops in check; one who has the power to hear and decide appeals from the Court of the *Judices causarum*, and capable and willing to rectify the blunders made by ignorant bishops.

Lastly. Something should be done to prevent the reception of foreign suspended priests into the American mission; and foreign priests should never more be permitted to collect money here for the building of churches abroad. Heretofore Irish clergymen, particularly, have been kindly received, and with letters of our bishops have collected thousands of dollars to build or beautify foreign cathedrals, while our own are about to be sold for debt. A good rule is: That every congregation be content with that kind of church edifice, for the erection of which they themselves are able to pay. Besides, Irish priests have been very ungrateful for the favors extended them by our clergy and people in this country. Our priests are usually treated with contempt and ridicule by the clergy of Ireland, whenever business or pleasure brings them to that little island.

These, then, are the chief things to be considered, changed, rectified and improved by the Council. There are many, very many other evils resulting from the present system of discipline which require looking into. But as we are firm in our belief that such a Council will never be held if our present worldly minded, ambitious prelates can prevent it, we will fall back on our original plan, which will ultimately lead to the establishment of some better system of ecclesiastical discipline; and that is, that the people refuse absolutely to give money to bishops or priests for any cause whatever, until these evils are remedied.

[Some of the remedies suggested by Father O'Brien have been adopted, such as the establishment of an apostolic delegation at Washington, which the bishops opposed with all their might. Satolli had to threaten Archbishop Corrigan with suspension before he would acquiesce in the recognition of the delegate's powers. But the Roman machine is still, and forever will be, beyond the pale of reformation. It is not the Church of Christ, and priests and people must come out of it to be saved.]

CONCLUSION.

In bringing to a close these chapters of Father O'Brien's book, we have only to say that he died in a monastery in the West, within a year after it was printed (in 1881). Some of his friends thought he was poisoned, but such a charge could not be proved, even if anyone had been interested enough to make an investigation.

We have omitted one chapter on the vices of bishops and priests because it would not be wholesome reading for Protestants or Roman Catholics. The picture drawn of an avaricious bishop and priest is true to life. 'He sells for money the sacraments which Christ instituted and commanded to be given freely to all his people. He refuses to baptize a child unless he is paid for it. He scolds and abuses his parishioners who ask his advice or seek his spiritual ministration, unless they give him money. He will not celebrate mass unless he has *intentions*, that is: money paid in advance for the service. He

will not take the sacrament to the sick or anoint them until he consults his pew rent books to see if the family has paid up. Sacrilege and simony are his constant attendants in his religious services. The Church is his mint; in it he coins money. The congregation is his lemon; he squeezes it dry.

"Avarice in a secular priest is a sin, but it is a much greater crime in a monk who has made a solemn vow of poverty, like the Jesuits, Paulists, etc. And how fearful it is in a bishop, who for money and power sells his soul to the evil one. Bishops have appointed priests to large parishes for money, and have sold the privileges and benefits of the diocese for their own enrichment."

The drinking habits of bishops and priests are a shame and a scandal which receive the severest condemnation. Some of them, Father O'Brien says, take stimulants before going to the altar to say the last mass on Sunday, though they are supposed to fast, like the people who receive communion.

To every good man in the priesthood he says:

Read your office, visit the sick and poor, keep away from the rich unless they need you; study and prepare your sermons; throw away ambition; make it your delight to be poor and to want; be charitable and affable; keep your own counsel; pray always; speak well of every one, condemn no one, you are not the judge; examine and amend your own faults, and lay up for yourself a treasure of good deeds in heaven, and let it be your chief delight to add thereto, and so when you die the following inscription may truthfully be placed upon your monument:—

Beneath this little mound rests in the peaceful sleep of death, all that was earthly of a faithful priest. Having at his ordination renounced all worldly attractions he never afterwards repented of his resolution, but continued still to carry his cross, following the blessed Jesus.

In poverty he was born, all his life he regarded riches as an impediment to spiritual progress and never sought for nor possessed worldly goods. He was a father to the widow and the orphan.

No poor person went hungry from his door.

Unfortunate priests found in him a brother, a friend and benefactor. He divided with them his scanty share and relieved their wants before he chid their wanderings.

When his coffin was lowered into this grave a wail of pain and grief went up from his congregation even like unto that which escapes from children when they behold their loving mother just dead.

He had no relatives, for he had no money. He died peacefully, not fearing death, for he was always prepared for and expecting it, and he possessed nothing to attach him to earth or make him desire longer life. He is gone to be crowned by the Saviour whom he adored, and in whose footsteps he closely trod.

Blessed are the dead who die in the Lord. Amen.

[THE END.]

Who is the Priest?

The N. Y. *Evening Post*, November 6, 1897, in its Washington correspondence regarding the next national census said, "The committee of the Senate appointed to have charge of the census is headed by Senator Thomas H. Carter, of Montana, whose greatest achievement has been his contribution towards the defeat of the arbitration treaty with Great Britain, and whose high ideals of the public service are indicated by the fact that he has at times provided a government paid clerk to act as personal secretary for the clergyman whose church Mr. Carter attends." It need not be said that Mr. Carter is a Roman Catholic. But who is the Priest?

SOMEWHAT SURPRISED.

LETTER FROM REV. GEO. C. NEEDHAM.

AS soon as my copy of the November CONVERTED CATHOLIC came to hand I took the first opportunity to read it from cover to cover. A number of surprises, both agreeable and disagreeable, followed each other in rapid succession and my mind was considerably perturbed before I reached the final words in the last page. I herein record a few of these mental sensations while wondering if other absorbed readers had similar experiences.

My *first* conscious surprise was rather an old wonder revived. I refer to the fact that a monthly journal devoted to a special discussion of certain aspects of religious faith should throw such varied and fresh light upon the object for which it was founded. The CONVERTED CATHOLIC refuses to fill its columns with "glittering generalities," or pad its pages with polite platitudes. The interesting themes of science, inventions, the fine arts and other popular subjects must not intrude themselves. The editor has blazed a path through the forest and tenaciously pursues the object in view, namely, to enlighten his readers in all the diversities of the Papal system and to lead its votaries out of bondage into glorious freedom. And, although he has written and compiled for fifteen years thousands of pages, the freshness, the variety, and the wholesomeness of thought, presented month by month, is surprising. In this respect the November issue also provides this pleasant mental tonic.

My *second* surprise is produced by the reflection that in a country where the masses are intelligent, where education is diffused, where a love of liberty prevails, tens of thousands do not subscribe for this beneficent and helpful magazine. Surely the price of two cents per week which even people of very ordinary circumstances can set aside, is not the cause why THE CONVERTED CATHOLIC does not enroll thousands more upon its subscription list. Is not the reason rather to be found in a guilty indifference on the part of the Protestant Americans toward the persistent encroachments of Jesuitical propagandism. Is it not that the glamor of political freedom has become a universal sentiment, while a fatal carelessness of threatened dangers toward national and spiritual bondage has fallen upon us? Surely every one conversant with the history of the Papacy should cry loudly in his neighbors' ears "It is high time to awake out of sleep."

My *third* surprise is that without outward show the real work of "Christ's Mission" progresses. Like the work on Solomon's temple, the spiritual features of this Mission go on noiselessly. Hard work is done beneath the surface where many a priestly stone is dug out and prepared for its place in the heavenly structure. Many a Roman quarry yields goodly marble which, by the agency of this Mission, through the operations of the Holy Spirit, is chiseled into a stately pillar, while even the smaller stones of humble lives are brought up out of the horrible pit, who shall be "unto honor and praise and glory at the appearing of Jesus Christ." Christ's Mission, through its channels of the human voice and printed page is not flaunted before the public with waving banners, beat of drum, or flashing torch. That it has alarmed the Roman camp by its spiritual force is apparent from the circulation of Jesuitical lies and the persistency of Papal attacks. Half a hundred priests with a host of the laity could not have fled from Leo to Jesus without enraging Apollyon. Nor should it be forgotten that though this work is destructive in the sense that every converted priest should attack the prison house from

which he escaped, it is also and primarily *constructive*, inasmuch as the converts become active agents in preaching the truth, and in building up the Church of our Lord Christ.

A *fourth* surprise, of a disagreeable nature, is that there rests a debt upon this Mission like a load of lead upon the heart of its founder. Rapidly expenses accumulate. Every day little tributaries swell the larger river, which flows on and ever. The *outgo* never ceases; the income is only occasional. Add to this the burden of a mortgage with ever recurring interest, the housing of distressed priests, many of whom came penniless and almost naked and distracted to this place of refuge, the care of finding them positions and directing them into channels of usefulness, with many minor details to which the pastor of the Mission or his helpful wife must give personal attention, and the hill of lead becomes a mountain. Surely some noble disciple, some son of consolation, some daughter of consecration, will soon arise and free the Mission from the incubus of debt and cheer the hearts of its devoted missionaries.

The *fifth* surprise I learn from the admission of the publisher that thousands of subscribers are in arrears, some of whom have not paid their subscriptions for two or three years. That is not right. Whatever be the excuse of a delinquent subscriber he should remember that

> Evil is wrought by want of thought
> As well as want of heart.

Those who really cannot pay for the magazine and make good use of it like the poor missionaries and pastors of the West and South would no doubt receive consideration from the generous editor who publishes the magazine as a spiritual investment. But surely it is not a high standard of morals for well to do people to aim at getting all their literary or spiritual food for nothing while "butcher and baker and candlestick maker" are paid for their wares. The present writer knows well that even religious publications are subject to taxation. The paper manufacturer, the type factory, the compositor, the pressman, the post office, the express man, must receive their quota. In addition there is the purchase of books of reference, the wear of clothes and shoes, and even a saintly editor must needs have porridge, nor even can a philosopher's family subsist on wind pudding. As to the expenditure of brain and nerve force, with plenty of opportunity for weary hours and sick days—these trifles are nothing to be accounted of!

My *sixth* surprise is of a most gratifying nature. It is that Christ's Mission and THE CONVERTED CATHOLIC under the management of Rev. James A. O'Connor have been largely owned of God in the conversion of many souls, and especially Roman Catholics, to our Lord and Saviour Jesus Christ. For nigh a score of years in season and out of season in the midst of difficulties, under great disadvantages, facing violent opposition, without patronage from the great; without promises from the rich; without fortune or salary, he has "continued to this day witnessing both to small and great," that "Christ Jesus came into the world to save sinners," and that under heaven there is no other name whereby any Protestant or Catholic may be saved.

I trust that a future number of the magazine will afford many pleasant sensations in its records of generous donations from the Master's stewards; of paid up subscriptions, of the cancellation of debt and of a deep spiritual revival which will embrace in its sweep both priests and people who are groping toward the light of life.

GEO. C. NEEDHAM,
Germantown, Philadelphia, Pa.
November 22, 1897.

THE

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EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."

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